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AN

APPENDIX

TO THE

AMERICAN EDITION

OF THE

LIFE of Archbishop SECKER:

CONTAINING

His *GRACE*'s LETTER

TO

The Revd. Mr. MACCLANECHAN,

ON

The Irregularity of his Conduct;

WITH

AN INTRODUCTORY NARRATIVE.

NEW-YORK:

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APPENDIX

LIST OF APPENDICES



THE ROYAL BOTANICAL GARDENS

THE HERBARIUM OF THE GARDENS

AN INTRODUCTION TO THE GARDENS

NEW-YORK
PUBLISHED BY L. G. ALLEN, 15 NASSAU ST.
AND CROWNED ST. N.Y.

INTRODUCTORY NARRATIVE*.

THE Reverend Dr. PORTEUS, in his *Life of Archbishop SECKER*, has, in a general Way, and as far as was consistent with his Plan, taken Notice of the good Archbishop's Zeal for the Support of the Church, and the Advancement of Religion, in *America*. Were all his Grace's pious Labours to these Purposes to be brought into one View; Labours that were continually exerted, during the many Years of his filling the See of *Oxford*, as well as after he became more immediately connected with the Colonies, as Archbishop of *Canterbury*, and as *President of the Society for the Propagation of the Gospel*; they would appear to be almost a sufficient Employment of his whole Time, and would contribute still more to exalt his eminent Character, in the Opinion of every Friend to Religion, Truth and Humanity.

Out of the many excellent Letters he wrote, with a View of promoting the Interests of the Church of England in the Colonies, I propose at this Time to select one, and present it to the Public---as a Specimen and Proof, of the Patience and Condescension with which he listened to every Thing relating to the Prosperity of Religion in *America*; and of the Prudence, Meekness and Strength of Argument, with which he endeavoured to support the good Order and Discipline of our Church. The Letter I shall fix upon, was written to the Revd. Mr. WILLIAM MACCLANECHAN, an episcopal Clergyman, who was then making great Confusion in the Church at *Philadelphia*; and I shall produce it the rather, because many worthy Persons of different Denominations, have long expressed a Desire of seeing a correct Copy of this excellent Letter printed, and especially as many imperfect Copies of it have been handed about in *Manuscript*.

But

* Till the *American Edition* of the Archbishop's *Life* was entirely printed off, the Editor was not in Possession of all the Papers relating to the Affair of Mr. *Macclanechan*; nor certain of his publishing this *Appendix*; for which Reason no Notice of it is taken in the *Title-Page* or *Advertisement* prefixed to the *Life*.

But previously to the Publication of the Letter, (which was originally intended for more than private Use), and that the Reader may be able to judge of the Force and Propriety of particular Passages, it will be proper to give some Account of the Transactions that occasioned it. This I am now enabled to do, by Extracts from, and Copies of, Papers, belonging to the *Conventions* of the episcopal Clergy of *Pennsylvania*, and other authentic Documents; for which I am obliged, as I repeatedly have been in similar Matters, to my learned Friend, the *Reverend Dr. SMITH*, PROVOST of the COLLEGE in *Philadelphia*, who will vouch for their Authenticity.

This Account must necessarily place the Conduct of some People in an unfavorable Light; but this is no Fault of mine, as I shall carefully endeavor not to misrepresent any Thing, nor to exaggerate any Thing that was done wrong. My Inclination leads me to believe, as well as hope, that a general good Meaning, however mistaken, prevailed on all Sides, during the unhappy Contest; and I flatter myself that most of those who were led into any Impropriety of Behavior, were afterwards convinced of, and sorry for, their Error. As to Mr. MACCLANECHAN himself: He lived to confess many of his Mistakes, which seem to have been chiefly owing to too great a Zeal and Fondness for his own Opinions, seconded by a natural Impetuosity of Temper, impatient of being contradicted or thwarted. He afterwards settled in a Parish in *Maryland*, where he is said to have been regular and exemplary in his Conduct; and after a few Years he died there, much lamented by his Parishioners in general. And as to those who adhered to him in *Philadelphia*, at the Time of his Schism: They undoubtedly thought themselves injured, and probably imagined that their *Christian Privileges* were invaded, (in which Situation an intemperate Zeal is perhaps most excusable), and that these Rights could be best maintained in the Way that they pursued. However, They too have been convinced of the Rashness of their Proceedings on that Occasion, and have formed themselves into a regular Congregation, submitting to such Jurisdiction as is claimed by the Bishop of *London*. As such they are now under his Lordship's Patronage, who has given his Licence to a worthy Clergyman of their Choice. In a Word: The Congregation of *St. Paul's Church* in *Philadelphia*, which owes its Foundation to Mr. MACCLANECHAN, now exhibits (I am told) a fair Example of that good Temper and Order, which the late Archbishop, in his Letter, endeavored to restore, and which he so forcibly recommends

mends to all who profess themselves Members of our excellent Church. This therefore being the Case, the Reader may easily conceive, that it is not the Design of this *Narrative* to censure, with Severity, the Conduct of Mr. MACCLANECHAN, or his Friends; but only to lay before him what is requisite to elucidate the late Archbishop's Letter; and what will tend to place the amiable Temper and Condescension of that vigilant and great Prelate in a proper Light. With this View, the following Particulars may be worthy of Notice.

Some Time in the Spring of the Year 1759, Mr. MACCLANECHAN, who had been employed by the Society on the Frontiers of *New-England*, left his Mission, in Order to procure for himself a Settlement in *Virginia*. After entering into some Engagements with a Parish in that Province, as he was returning to remove his Family from *New-England* to *Virginia*, he was invited to preach in *Christ Church* in *Philadelphia*; where he was much admired by a great Number of the Congregation, who seemed desirous of obtaining for him a Settlement in their Church. The Revd. Dr. ROBERT JENNEY, the *Rector* of it, had then, through Age and Indisposition, become incapable of Duty. But he had one Assistant, who was the Revd. Mr. STURGEON; and an Application of the Vestry had been made to the Bishop of *London*, Dr. SHERLOCK in Favour of Mr. JACOB DUCHE, requesting his Lordship to ordain him for another Assistant. The latter was a young Gentleman born and educated in *Philadelphia*, of whom great Hopes had been entertained; and in whom, since his filling the Place for which he had been recommended, the most sanguine Expectations, and Hopes, and even Wishes, of his Friends have not been disappointed.

The Advocates for Mr. MACCLANECHAN, notwithstanding, insisted on his being appointed a *Lecturer*, or *Assistant Extraordinary*, offering to support him by private Subscription. Accordingly in May 1759, about 74 Members of the Congregation applied to Dr. JENNEY and the Vestry for that Purpose. The Doctor answered, "That he was willing, with the Consent of the Church-Wardens and Vestry, that Mr. MACCLANECHAN should have the Use and Liberty of his Pulpit to preach in, *during the Pleasure*, of them the said Dr. JENNEY, the Church-Wardens and Vestry": And the Vestry added, that "he shall have this Use, *during Pleasure*, as a *Lecturer only*".

But, on June 19th following, a Majority of the Vestry met, and, without the Consent of the Rector, proceeded "to
fix

“fix and establish the said Mr. MACCLANECHAN as an Assistant”; and they agreed to address the Lord Bishop of London, requesting his Licence for that Purpose, “according to the Practice and Custom of this Church (say they) in such Cases used and approved”.

An Address was accordingly sent some Time after, to the Bishop of London, dated Oct. 3d, and on the 11th of the same Month, Dr. JENNEY, joined by most of the episcopal Clergy in the Province, sent a Counter-Address to his Lordship, setting forth, That his Lordship had already, “on the humble Application of the Church-Wardens and Vestry, been pleased to ordain and licence the Revd. Mr. DUCHE (since arrived and settled) as an Assistant with Mr. SURGEON in *Christ-Church*—That more than two Assistants were unnecessary—That Dr. JENNEY had been hurried unwarily into the former Consent he had given to Mr. MACCLANECHAN’s having the Use of his Pulpit—That the Consent was only *during Pleasure*—That Mr. MACCLANECHAN had since given him and many others great Offence, by his railing in the Pulpit against his Brethren, as not preaching the Articles of the Church—And that this, added to the Violence of his Temper, and the Account since received of him from his Brethren in *New-England*, among whose Congregations he had occasioned sundry Divisions and Confusions, had moved him, in Conjunction with his Brethren of *Pennsylvania*, to request his Lordship not to permit Mr. MACCLANECHAN to settle among them.”

The Bishop of London, having received both the Address and Counter-Address, refused his Licence to Mr. MACCLANECHAN; the first Notice of which Refusal was intimated to the Clergy of *Pennsylvania*, by a Letter from the Revd. Dr. BEARCROFT, then Secretary to the Society for the Propagation of the Gospel, dated Feb. 20th, 1760; in which he says:

“I am sorry Mr. MACCLANECHAN is come among You. I have been far from recommending him to the Lord Bishop of London upon the present Occasion, as he himself, together with some of the Vestry, earnestly solicited me to do; but he now appears to his Lordship and to the Society in *so bad a Light*, (from his tarrying to make Confusions in *Boston*, instead of going to his Mission in *Kennebeck*, and his Manner of now leaving that Mission) that You may depend on his having no Manner of Countenance or Assistance from them”.

But, before this Letter had come to hand, Dr. JENNEY had sent one to Mr. MACCLANECHAN, forbidding him his Pulpit;

Pulpit; whereupon the latter obtained the Use of Part of the *State-House* in *Philadelphia*, and set up a separate Congregation. Dr. *Jenney's* Reasons for refusing him any farther Use of his Pulpit are set forth, in the following Letter to the Clergy of *Pennsylvania*, when met in Convention soon afterwards.

“ To You who were Witnesses (says the Doctor) of the
 “ Manner of Mr. MACCLANECHAN's Introduction into my
 “ Church, and the Confusions he has ever since occasioned,
 “ it would be needless to say much at present. It was
 “ with much Reluctance I allowed him the Use of my Pulpit,
 “ and that upon the only Condition in my Power, namely,
 “ his abiding by the Discipline and Canons of our Church,
 “ and obtaining the Lord Bishop of *London's* Licence. As
 “ to the latter, although no immediate Answer be yet come,
 “ I have Reason to believe he will never receive any Licence
 “ or Countenance to settle in my Church. And in the
 “ mean Time, his Railings and Revilings in the Pulpit,
 “ more especially his late Aspersions of the whole Body of
 “ our Church and Clergy, their Doctrines and Principles,
 “ their Lives and Writings, have been so bold and indis-
 “ criminate, that I should think myself wanting in every
 “ Duty, if I suffered my Pulpit to be any longer made Use
 “ of for such Purposes. I hope therefore I shall meet with
 “ your Approbation and Support in what I have thought
 “ necessary to do, for the Interest of that Church, wherein
 “ I have been for *Fifty Years*, by the Grace of God, a
 “ conscientious, and I hope not unsuccessful Laborer”.

Dr. JENNEY, at the same Time, sent a Letter of the like Import to his Vestry.

Mr. MACCLANECHAN's Friends, now finding that they could obtain no Countenance or Assistance from the Bishop of *London*, but that his Lordship desired him to withdraw from *Philadelphia* to *Virginia*, where his proper Duty lay, thought proper to Address Dr. SECKER, the Archbishop of *Canterbury*; professing a great Regard for the Doctrines and Articles of the Church, and setting forth “ that they were
 “ about to erect a new Place of Worship, to be called *St. Paul's Church*, and praying his Grace to take them under
 “ his Protection and Patronage, as the Bishop of *London's*
 “ Indisposition rendered him incapable of Business”†.

But

† As this Letter now is but of little Consequence, and the Copy in my Hands is not properly authenticated, it is not published in this Narrative.

But what was most extraordinary on this Occasion, EIGHTEEN PRESBYTERIAN MINISTERS, without any Appearance of Propriety or Precedent, took upon them too to address the Archbishop on the same Subject, in the following Letter.

May it please your Grace,

ENCOURAGED by the amiable and excellent Character we have received of your Grace, as a sincere and catholic Friend to Truth and practical Religion; We, Ministers of the Presbyterian Denomination, in the Province of Pennsylvania, New-Jersey and New-York, providentially convened in Philadelphia, unsolicited by the Gentleman concerned, beg Leave, in the most respectful Manner to address your Grace in the only Way which our Distance will admit, as Witnesses and Petitioners for what we cannot but account the common Cause of Truth and Religion, and one of its successful and popular Advocates in these Parts, namely, the Reverend Mr. William Macclanechan.

This Gentleman has for some Time past officiated in Philadelphia as Assistant to the Revd. Dr. Jenney; and has given such public Specimens of his Zeal for the Doctrines of Christianity, as contained in the Articles of the Church of England; and so remarkable a Blessing has attended his Ministry in some striking Instances of unquestionable Reformation from Vice and Immorality; that, from what we personally know of him, we cannot but look upon him as worthy of our warm and hearty Recommendation.

And we beg Leave to assure your Grace, that tho' we will not be accountable for any Man's Prudentials in every Step of his Conduct, even in carrying on the best Design, nor presume to determine future Contingencies; yet, it is our humble Opinion, that his continuing to officiate in Philadelphia, will greatly tend to advance our common Christianity: And therefore we most earnestly pray your Grace would use your utmost Influence to have him inducted and settled in said City.

We are encouraged and even constrained, thus far to intermeddle in this Affair, by our disinterested Regard to those fundamental Doctrines of the Christian Religion and the Protestant Reformation, in which we are so happy as to agree with that Church over which your Grace presides, and to the Cause of Virtue and practical Piety. A Regard so warm and extensive that no Difference in lesser Matters, nor any selfish Attachment to a Party, can extinguish; and by the candid Invitation of the Society for propagating Christian Knowledge in foreign Parts, that the Inhabitants of these Plantations would transmit to them such Accounts of their Missionaries, as might enable them to form a just Estimate of their Character and Conduct. And did your Grace but fully know the Circumstances of this Affair, You would be

be sensible, that perhaps no Application was ever made to your Grace with more unquestionable and self-evident Disinterestedness and Impartiality. Praying your Grace's Happiness and extensive Usefulness, we are, may it please your Grace,

PHILADELPHIA, May

24th, 1760.

Your Grace's respectful

and most humble Servants.

JOHN RODGERS

JAMES FINLEY

ABRAHAM KETeltas

JOHN ROAN

ABNER BRUSH

JOHN MOFFAT

ALEXANDER M'WHORTER

ROBERT SMITH

SAMUEL KENNEDY

GILBERT TENNENT

WILLIAM TENNENT

CHARLES TENNENT

SAMUEL DAVIES

JOHN BLAIR

MOSES TUTTLE

CHARLES M'KNIGHT

BENJAMIN CHESNUT

WILLIAM RAMSEY.

The episcopal Clergy of *Philadelphia*, being informed of the above Letter or Address of the *Presbyterian Ministers*, applied to their *Synod*, then sitting at *Philadelphia*, for a Copy of it; and to know who among them subscribed it, or whether it was the Act of their whole Body. The *Moderator* of the *Synod* sent a Copy of the Address, but declined giving the Names of the Subscribers, saying it was not a *synodical Act*, and that the *Synod* could not answer for the private Correspondence of their Members. The Archbishop however, in the Month of October following, sent over the *original Address*, in which the Names of the Subscribers appeared in their own Hand-Writing; and it is from the *Original* that the above Copy is printed†.

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Mr.

† In May 1761, the episcopal Clergy above-mentioned complained to the *Synod*, concerning the *eighteen Members* who had thus meddled with the Affairs of another Church, and had, contrary to their own avowed Principles, prayed the Archbishop to *induct* a Person into one of our Churches, without any Regard to the Election of the Congregation, and charging the *eighteen Subscribers* with probably being the *Dissenters* alluded to by Mr. MACCLANECHAN, as saying, "that the Church Clergymen, instead of propagating the Gospel, are propagating the *Errors* of *Arminius*, and artfully and industriously introducing *Deism*". Part of the Answer returned by the *Synod* to this Complaint, was in the following Words: "The *Synod* are of Opinion that the Brethren mentioned, acted *without due Consideration*, and *improperly*, in that Affair, and particularly in their Petition for the *Induction* of Mr. MACCLANECHAN to this City; for *Induction*, taken in the legal Sense, is what we disap-

prove

Mr. MACCLANECHAN, not wholly trusting to the above-mentioned Address of his own People, nor yet to the foregoing memorable Address of the *eighteen Presbyterian Ministers*, thought proper to accompany both with the following Letter of his own to the Archbishop.

“ May it please your Grace†,

“ I HERE present you with a brief Narrative of my Conduct and Circumstances, since I entered into the Gospel Ministry in the Church of England; with a brief and honest Account of the State of Religion in the Plantations, so far as I have been acquainted with it.

“ In the Year 1755, I went to London for holy Orders, well recommended by [10] many Persons of Distinction, among whom your Lordship was one. I had the Pleasure of being kindly received, by many dignified Clergy of our Church. I was ordained Deacon and Priest, in about a Month after my Arrival, and was appointed an itinerant Missionary on the Eastern Frontiers of the Massachusetts Bay in New-England. The Spring Ships bound for [New] England failed, before I was ready to take a Passage in one of them; by which Means I was detained above four Months in London. Unwilling to spend my Time idly, and St. Ann's Church in Lyme house wanting a Minister, I cheerfully undertook the Duty; and (blessed be God) I laboured not unsuccessfully. And I was warmly invited to continue there. But the poor Inhabitants of the Eastern Frontiers in New-England wanted me more, and I thought had a better Title to me; for which Reason I declined settling in that amiable Church, where Ease, Pleasure and Profit would have been my Portion; and chose rather, for a Time, to preach the Gospel

“ prove as contrary to our Principles. And the Synod think that these Brethren should not lie under the Imputation of what is quoted from Mr. MACCLANECHAN's Letter (to the Archbishop) upon his (Mr. Macclanechan's) doubtful Insinuation”.

Extracted from the Minutes and signed by Order.

JOHN EWING, Synod Clerk.

† As the Copy of this Letter now before me is certified by the late Archbishop to be an exact one, I shall take no other Liberty with it than that of frequently rectifying the *Punctuation*, and sometimes the *Spelling*; which make no very agreeable Appearance in the *Manuscript*, and would be even shocking in *Print*. I shall not omit, or alter, or transpose, a single Word; but in a few Instances I shall add the Word that was unquestionably meant, placing it by the Side of the Word that is used, or where it was intended; and that the Reader may distinguish it, it shall be included in [Hooks].

Gospel to the Poor in the Wilderness, where I knew Dangers and Difficulties would await and surround me. During my Stay in London, I preached in sixteen Churches; and the Revd. Dr. Bearcroft, without my Request, certified, that my Behaviour in London was worthy the good Character transmitted from New-England.

"I embarked at Gravesend the 8th of August, and arrived at Boston the 10th of October following.

"I did not think it safe to move my wife and Eight Children, on the Eve of the Winter, to the Wilderness, especially as there was no Place prepared by the People for my Reception. I therefore brought my Family to Boston, and wintered there. During this Time, I was not forgetful, nor negligent, of my Duty as a Clergyman of the Church of England: I preached at Stoughton, Needham, Watertown and Woburn. These Places enjoyed not the public Worship of God according to our Liturgy: I hope my Labours were not entirely lost in those Places. I was the first Church of England Clergyman that had ever preached in Watertown; and without Vanity I may say, that I was the Instrument of opening up to the People there the Excellency of our Church Service, and bringing them to be Members of the Church of England. I laid the Foundation; may God enable the Gentleman that is now settled there faithfully and successfully to do his Duty.

"As early as I could with Safety, I embarked for Kennebec; where I was kindly received by the poor Inhabitants; and to their Service I entirely devoted myself; I preached twice every Sunday, and frequently on Week Days. I travelled among the People, visiting them, and baptizing their Children, and doing them every good Office in my Power. The War with the French and Indians becoming very hot, I lived in an old dismantled Fort, without Arms, Ammunition or Soldiers; and there was not an English Inhabitant on the western Side of Kennebec River, between me and Quebec.

"In this dangerous Situation, I continued travelling not less than 1000, or 1200 Miles every Year, in the Discharge of the several Duties of my sacred Function. I was allowed £. 50 sterling annually from the Society: A great Part of this Sum I was obliged to spend, in maintaining the Men who rowed me from Place to Place; the Remainder was no Ways sufficient [to] support my Family. I frequently wrote to the Revd. Dr. Bearcroft, and begged that my difficult and dangerous Circumstances might be laid before the Society. I received several Letters from the Doctor, but no Encouragement

agement

agement of being appointed to any other Place. At length almost worn out with Fatigue; and myself and Family being daily in Jeopardy of being killed or captivated by the cruel Enemy, I resolved to take a Tour to the Southward, and see what Providence would do for me. I took a Passage to Virginia, and there being many vacant Parishes, I was soon appointed to one, where I performed I believe to the Satisfaction of the People. I found I might be provided for in that Colony, and had a Prospect of doing Service; and therefore thought it my Duty to hasten to the northward, to deliver my Family from the Danger of the common Enemy. I must here beg Leave to inform your Grace, that I received no Sum of Money from the Church where I preached, to enable me to bring my Family to that Part, nor even Pay for the Time I served them in my sacred Office. This I am obliged to acquaint You with, because it has been represented to the Lord Bishop of London, that I was under strong Obligations to return to Virginia, because of many generous Donations to support me and my Family. This Report is malicious and false, which will soon appear in a very public Manner. This Digression I thought necessary, because 'tis possible that the same Story has been or may be conveyed to your Grace.

On my Journey to New-England, I arrived at the opulent City of Philadelphia, where I paid my Compliments to the Revd. Dr. Jenney, Minister of Christ's Church in that City, and to the Revd. Mr. Sturgeon, Catechist to the Negroes. The Doctor for a long Time has been incapable of doing Duty in the Church; and at that Time Mr. Sturgeon happened to be indisposed and incapable of doing Duty. I was invited by the Doctor and Mr. Sturgeon to preach, and accordingly preached fore and Afternoon, for which I received the Thanks of these Gentlemen. I intended the Tuesday following to have pushed on my Journey, but was persuaded to spend another Sunday with them. Accordingly I preached fore and Afternoon again, and Mr. Sturgeon read Prayers. On Monday several of the Congregation paid me a Visit, and expressed their very warm Desires, that I should continue for some Time to preach and perform the other Duties of my Function, on Probation, with a View to settle with them; to which I consented, and proceeded according to an Act of Vestry in my Favour. The 19th of June the Vestry again met, and with the Advice of the Congregation elected, settled, established and confirmed me an Assistant Minister to the Revd. Dr. Jenney, and voted to address his Lordship the Bishop of London for his Licence to me to this Church, so being I produced good Testimonials

of my moral and religious Life in the Places where I had lived. I procured ample Testimonials of my christian Behaviour, from the People among whom I had laboured in the Society's Service, and from many Gentlemen of Distinction, both of the Church and Presbyterians, who had been acquainted with me for many Years. These Credentials I laid before the Vestry, who unanimously approved of them, and accordingly wrote a Letter to the Bishop of London for his Licence for me. I likewise wrote a Letter to his Lordship, and to Dr. Bearcroft, and I doubted not of being favoured with a Licence. But alas! While I thought all was well, and had no Mistrust of any Plot or Design against me; then were the crafty employed, in contriving Means to dissuade his Lordship from sending me his Licence. God knows what Art and low Cunning they have used, and how they have abused the good old Bishop, and (I doubt not) many other Clergy. Several Letters and Addresses have been sent to the Bishop of London, as if from the Vestry and Parishioners, recommending strongly the Revd. Messrs. Sturgeon and Dufchee [DUCHE] as Assistant Ministers to Dr. Jenney, and desiring that I might be dismissed. This Fallacy, this unparalleled Piece of Perfidy, will in a fair and reputable Manner be laid before your Grace, by a Multitude of the honest and worthy Members of the Church of England in this City. To their clandestine Addresses his Lordship, the Bishop of London, has given great Credit. For their Request is granted, and Messrs. Sturgeon and Dufchee [DUCHE] are appointed Assistant Ministers to Dr. Jenney, and I am dismissed. The good Bishop has not thought proper to answer the honest Letter sent to him by the honest Vestry regularly assembled, nor [so] my Letter. This is a little surprising, if his Lordship received our Letters; and as Dr. Bearcroft, to whom they were inclosed, informed me that he forwarded them, I cannot think how they could be [have] miscarried. However, the one Party is favoured, and their Request granted; and the other despised and condemned without a hearing. His Lordship's Letter discharges all People from giving any Encouragement to me to live in any Part of this Province, and charges them to assist in moving me to Virginia. But before this extraordinary Letter arrived, Dr. Jenney, and a Majority of his Vestry, assembled, in three Hours from the Time the Warning was given, and dismissed me; declaring that they were well assured that his Lordship's Letter would be to the same Purpose.

"Is this the Reward of my arduous Labours? No. Heaven has, and will reward me. Have I been often in Danger,

Danger, by Sea and Land, and among the merciless Savages; and am I now in Perils among false Brethren, of whom I might have expected better? They have done me much Wrong: the Lord forgive them. I am unwarrantably and cruelly thrust out of the Church; but, Glory be to God, not out of the Church of Christ. I am dismissed from this Church, without being allowed to speak for myself; and the Doors [*are*] shut against me, for preaching the Doctrines of the Gospel, the Faith of our holy Church. Blessed be the Lord, who has thought me worthy to suffer for his Name's Sake.

"Ought I then tamely and cowardly to submit to the despotic Act of this superannuated Ruler, with a Majority of the Vestry, many of them being as much prejudiced against the Articles of our Church, as they are against me the Preacher of them? Shall I now cease to preach a crucified Christ, according to the Power that was given me, by the Bishop and Presbyters of the Church of England; when, in my Ordination, they so solemnly laid their Hands on my Head, and I as solemnly promised, (by divine Aid), to preach them, and to banish all strange Doctrines? No, no: God being my Helper, I will not, I cannot, I dare not. Woe be to me, if I preach not the Gospel; not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit and of Power.

"One Door has been shut against me; God has opened another. I was dismissed by the Doctor and Vestry, in Manner aforesaid, on Wednesday; the Bishop's Letter arrived the Saturday following; and I read Prayers and preached at the State-House on Sunday, to above, perhaps, Five Thousand Hearers. The Benefit of assembling, in this spacious Building, for the public Worship of God, we shall enjoy, till the Church be built, which will be with all possible Expedition.

"For this Blow at Christian Liberty makes all good Men pity and help us. This alas! will render Prelacy contemptible in this Part of the World: For a free People will ever esteem it their Privilege, to choose their own Minister; a Right, which they in the Plantations will not care to give up. Let not my Lord imagine, that I write thus through Disregard to our Church. God forbid. I am grieved at my very Soul, that our holy Church, by such an unwarrantable Procedure, is thus wounded. Let none imagine, that we are about to erect a Church separate from the Church of England. No; we shall strictly adhere to her Liturgy, Doctrines and Discipline.

"Thus

“ Thus I have informed your Grace of my Conduct and Circumstances, from my entering into the sacerdotal Office to this Day.

“ By your Grace's Letter to Dr. Johnson, of which I have had the Favour of a Copy, I am emboldened to give You an imperfect, but honest, and melancholly Account, of the State of Religion in our Churches in the Plantations, so far as I am acquainted.

“ We have in our Churches a Form, but little of the Power, of Godliness; nay, in many Places the Power thereof is derided. Arminianism is become the most fashionable Doctrine, and is highly applauded among us. In short, the Church of England is far from flourishing in the Plantations; and the Cause is very obvious.

“ Missionaries are sent here to propagate the Gospel, who have never studied Divinity. These are to instruct and guide Souls in the Way to Heaven; these indeed are blind Guides. What will the Consequence be? The Ditch must be their Portion. Is it not a Pity, that such Novices should be sent to instruct poor Sinners, who, instead of endeavouring to convince them of their ruined State by Nature and Practice, preach up the Dignity and Purity of Nature; instead of shewing poor Sinners the Need of a Saviour, they make themselves their own Saviours! How many Clergymen have we in the Plantations, who never had a Thought of entering into the Ministry, till they failed in the Business they were brought up to: Some to the Law, some to Physick, and others to Merchandize or Shop-Keeping! when they could not live by their Employments, being ignorant or imprudent, then their Friends consulted; saying, what shall we do to provide for our poor unhappy Relations? When all Methods failed, then it is [*was*] proposed; let us procure them Recommendations, and send them home for holy Orders. This melancholly Truth is too plain to be doubted; and Dissenters have Reason to say, that, instead of propagating the Gospel, the Church Clergymen are propagating the Errors of Arminius, and are artfully and industriously introducing Deism.

“ The Donations of Christian People to the Society are improperly appropriated, not only in being bestowed on Men unfit for the Gospel Ministry, but in appointing Missions, where they have no Claim to the Society's Charity, and in neglecting the Frontiers, East and West; who [*which*] ought principally to be taken notice of, and provided for.

“ While I am speaking of the Frontiers, permit me to beg your Grace's Favour, in Behalf of the poor Inhabitants on the

the Eastern Frontiers of the Massachusetts Bay in New-England : Three at least ought to be sent to those Frontiers.

“ One to George Town and Harpswell, one to Frankfort and Withcoffit and Newcastle, and another to Walpole, Harrington, Townsend and Pemmaquid ; and indeed a fourth would be necessary at Miescingquois, Broad Bay and George’s. But above all, Care should be taken to send worthy Ministers, of sound Principles and good Morals.

“ Thus have I plainly and faithfully informed your Grace of the melancholly Condition of Religion in the Churches in these Parts. Were I to give you a particular Account of the erroneous Doctrines, which are propagated in the Plantations, it would fill many Sheets.

“ Your Grace fills the highest Office in the Christian Church, and you are able and likely to do the most good. I have no View but the Enlargement of my Lord and Master’s Kingdom ; this, by his Grace, I shall labour.

“ My highest Ambition is, and ever shall be to win Souls to Christ. I therefore seek Refuge and Protection in your Grace, from that Contempt and Rage to which I am exposed, and which I have undergone, for preaching faithfully the Doctrines of our holy Church.

“ I humbly beg, that if I am charged with any Crime or Misdemeanor, I may know the Faults of which I am accused, and my Accusers ; and have the Liberty of speaking for myself. If I am guilty, let me suffer ; but if I am the honest Man and faithful Minister of the Gospel of Jesus Christ, I shall enjoy the Felicity of your Grace’s Smiles. This will silence the screaming Owls ; this will still the swelling Waves, the rushing Billows and mighty Tempest, that is [*are*] raised against me.

“ That your Grace may long continue, a great Ornament to Christianity, and an Instrument, in the Hand of our great Lord and Master, of doing much good in his Church, is, may it please your Grace, the hearty Prayer of

Your Grace’s dutiful Son

and most obedient Servant,

WM. MACCLANECHAN.”

Thus the Reader sees in what manner the Affair of Mr. MACCLANECHAN was brought before the Archbishop ; and how his Grace came to take the Trouble of writing to that Gentleman the Admirable Letter, which is now presented to the Public. An exact Copy of his Grace’s Letter to him, signed with his own Hand, together with a Copy of Mr. MACCLANECHAN’S Letter to him, as well as the *original* Letter

Letter of the *Eighteen Presbyterian Ministers*, were immediately transmitted by this vigilant Prelate to the Revd. Dr. SMITH in *Philadelphia*; that the Clergy here might be seasonable and duly informed of the Accusations that were brought against them, and that they might see, at the same Time, with what parental Affection his Grace had defended them. In his Letter to Dr. SMITH, on the Occasion, dated Oct. 12th, 1760, he says: "Having received a long Letter from Mr. Macclanechan, and another from his Followers, I have written to him a very long Answer, which I have told him is intended for their Perusal also; and I have ordered Copies to be made for You. God grant, that the Pains which I have taken may be of some Service! I hope his *Heat* will induce those that speak or write against him to be very *cool*, and upon their Guard to take the Benefit of his not being so. I hope likewise that his Accusations of the Clergy, as *not preaching the Doctrines of the Gospel*, will induce them not only to give Cautions against any erroneous Opinions into which *he* may have fallen, which should be done with the utmost Circumspection; but much more diligently to inculcate, whatever Truths border upon his Errors, and whatever Articles he charges them with denying or slighting. The oftener we dwell on the fallen Condition of Man, on the Efficacy of Faith, and the Necessity of sanctifying Grace, we shall the more discredit such Imputations, and remonstrate with greater weight against the Extremes into which others run".

This Extract is given as a Specimen of the exquisite *Candour* of this great and good Prelate, on a trying Occasion; and to shew how careful he was, in corresponding with the American Clergy, to give them the most needful and affectionate Advice.

When this Letter of the Archbishop, and the Copy of his Letter to Mr. MACCLANECHAN, were laid before the Clergy of *Pennsylvania*, at their Convention on May 26th 1761, at which the Compiler of this *Narrative* was so happy as to be present; it is impossible to describe the grateful Emotions with which they were received. The Clergy thought it a Duty highly incumbent, to express their Gratitude to his Grace, for so striking a Proof of his unwearied Attention to the Interest and Honour of the American Episcopal Church; and to assert their own Innocence, with Regard to those general and indiscriminate Charges which had been brought against them. Their excellent Address to the Archbishop on this Occasion, is the last *Paper* with which the Reader shall be detained. It is in the following Words:

C

" Among

“ Among other Matters that came before us at this meeting, we had the high Satisfaction of perusing a Letter from your Grace to the Revd. Mr. Macclanahan, in Answer to a Letter of his, a Copy whereof we are also favoured with; and we scarce know what most to wonder at—his Boldness, or your Grace’s great Patience and Condescension, in following him through such a Series of Misrepresentations, in order to point out his Inconsistencies, and to become an Advocate even with him for your much vilified, but faithful, Sons and Servants, the Missionaries and other Clergy here.

“ Utterly insensible and lost to every good and grateful Sentiment might we be deemed, if we did not embrace this first Opportunity of testifying to your Grace, our deep and grateful Sense of the Obligations conferred upon every one of us, by the Kind, the Parental, the Humane and Christian Manner, in which your Grace has been pleased to judge and write concerning us, in Answer to the unjust Aspersions so indiscriminately cast upon us.

“ It would seem very needless for us, on the present Occasion, to make any *fresh Confession of our Faith*. We have *solemnly subscribed* the Articles of our Church. We have, in all good Conscience, endeavored to *preach* them; and can truly say, that we never heard a single Clergyman, in these Parts, of any Persuasion, charged with *Propagating the Errors of Arminius, or artfully introducing DEISM*, till this Gentleman came among us, and must needs set himself up as a *Reformer*, striving to raise a Character for himself on the Ruins of that of his Brethren.

“ We are wholly at a Loss to account for this Wrath and Bitterness against us, unless it be our refusing to countenance an Intrusion into Dr. Jenney’s Congregation, upon Principles which we judge destructive of all Order and Government among us; and we are happy in reflecting that your Grace has discouraged these Censures, and that your Justice and Humanity have furnished us with this Opportunity of declaring our unanimous Abhorrence of the *Errors of Arminius*, and of the destructive and uncomfortable Tenets of *Deism*. As often as the least Danger seems to threaten our holy Religion from those Quarters, we shall think it our Duty, with our utmost Zeal and Abilities, boldly and strenuously to oppose it. But we cannot think it our Duty, to blow the Trumpet when we do not see that Danger, nor to distract our Hearers with imaginary Dangers, to the Neglect of the *weightier Matters of the Law*; nor can we by any Means agree with

Mr.

“ Mr. Macclanechan that there is little more than the *Form of Godliness* in our Churches, or that all *America* is in such a *beterodox* and wicked State, as he would insinuate.
 “ The *fallen Condition of Man, the Efficacy of Faith, and the Necessity of Sanctifying Grace*—those divine and important Subjects pointed out to us by your Grace (in your Letter to Dr. Smith) we shall always think ourselves bound to press home upon our Hearers with peculiar Fervor, and do most humbly thank your Grace for your pious and fatherly Admonitions on this Head. In a Sermon preached at our last Convention*, and also before these Charges were written against us, your Grace will see that the *fallen and sinful Estate of Man, the Grace and Goodness of God, the Wonders of his Love, Christ crucified, the Purity of his everlasting Gospel, Charity and Virtue, Righteousness, Temperance, a Judgment and Eternity to come*—were openly avowed by us as what ought to be the chief Topics of all our Preaching, and this we might have hoped would have secured us from such Censures.—It is impossible for us to make any Answer to his other Charge of the Society’s Bounty being thrown away in Places where the People might well support their own Clergy, because none of those Places are specified; and we know of none such in this Province.

“ Permit us to conclude with an earnest Request, that your Grace would be pleased to allow your excellent and Christian Letter to Mr. Macclanechan to be published, as earnestly desired by many worthy Members of our Church, who think that the amiable Spirit of Humanity and Candour which appears in it, does Honour to that Religion by which it is inspired”.

To the Request, that the Letter to Mr. MACCLANECHAN might be published, the Archbishop partly consented; but, at the same Time, he seemed rather to think, that it might be better to omit the Publication of it for the present, till the Ferment, then prevailing in the Church at *Philadelphia*, should in some good Measure subside. That Ferment is now happily over, and it is thought the Public has a Right to the Letter. And as the Letter, taken in Connexion with the Processes that occasioned it, places this great Prelate in so amiable and admirable a Point of View, the Publication of it in this Manner, when the late Attacks upon his Grace’s Character in *America* call for some public Defence, will not, I presume, be condemned by any candid and unprejudiced Person. Without
 any

* This Sermon was preached by Dr. SMITH, from *Psalms* ii. 8.

any farther Introduction or Apology, I shall now present the Reader with the Letter itself; assuring him that it is carefully printed from the above-mentioned Copy, signed with the Archbishop's own Hand.

ELIZABETH-TOWN, *New-Jersey*,

December 15th, 1773.

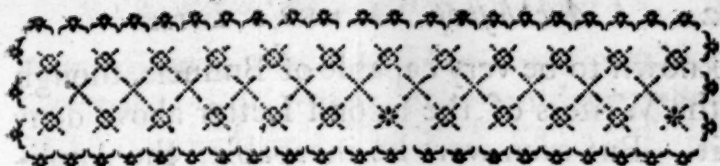
I have the honor to acknowledge the receipt of your letter of the 10th inst. and in answer to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Your obedient servant,
J. B. Smith

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Archbishop SECKER's LETTER

TO

The Revd. Mr. MACCLANECHAN.

Lambeth, Oct. 9, 1760.

SIR,

I Received, on the 23d of August, a Letter from You; and another from several Persons at Philadelphia, who profess themselves to be Members of the Church of England, and desirous of having You for their Minister. When they were written is not expressed. I received also, at the same Time, a Letter in your Favour, dated May 24th, 1760, from Eighteen Presbyterian Ministers, convened at Philadelphia. Why any of these have been sent to me, I know not. The Superintendency of the Church of Philadelphia belongs neither to me, as Archbishop of Canterbury, nor to the Society for propagating the Gospel, of which I am President: But hath always been exercised by the Bishop of London. And he is well known

known to be very capable of Business, though the Writers of the second Letter above deny it. But even were he incapable, the Application made to me would be irregular. However, I would willingly hope, that it doth not proceed from Disregard to that venerable Person, or from Inclination to throw Things into Disorder; or from any worse Cause than Inconsiderateness, or Want of right Information. If good Opinion of me in any Respect hath contributed to produce it, I wish I deserved it better: And shall be heartily glad, if it produces also a serious Attention to what I shall now, for the Sake of Religion, and of all Parties concerned, say on the Subject. Though I have neither Leisure nor Desire to intermeddle in other Men's Matters, They, who have called me to it, I trust will excuse me for it.

Previously to the Business now in Question, You speak of your Behaviour as a Missionary; and I follow you in that the more readily, as it relates to the Society. You were appointed March 21, 1755: And your Salary commenced from Christmas preceding: But You did not embark for America till August. You say it was *for want of a Ship*: And I make no objection, though the Time seems long. You landed at Boston October 10th, and there you stayed till May following, because You *did not think it safe* to carry your Family *on the Eve of Winter* to the Place of
your

your Mission, where no House was provided for You. But might not you have gone without your Family, as You did at last, no House being still provided for You? However, I pass over this also. Nor will I enter into what hath been reported of your hiring a House at Boston for a Year, some say for Three Years, as if you proposed to fix there; or of your attempting to procure a Settlement in Dr. Cutler's Church, till you were forbidden his Pulpit. The Society, on Complaint of your Delays, had stopt your Salary: But on your Writing from your Mission, promising Diligence, and expressing your Hope to be continued, they restored it, December 1756. And on your requesting, not, as You say, *frequently*, but twice, June and October 1758, to be removed, they ordered You 10l. each Time, as an Encouragement to stay; fearing from your Representations, that a Successor of sufficient Resolution and Activity could not easily be got. The People of Frankfort say, that You stayed with them but till December 1758; and it was not till the Middle of that Month, that your first Request to be removed came before the Society. So that you did not wait to see, whether they would remove you or not; though your Followers, in their Letter to me, say, that you patiently waited for an Answer, without Effect, *for a long Time*. You first went to Virginia; of which I shall take Notice afterwards;

afterwards ; then to Philadelphia : From which City You sent, June 22d, 1759, your first Notification to the Society of your resigning your Mission ; and desired to have your Salary paid till Midsummer, alledging that it wanted but Two Days of the Time. This the Society granted of Course: Not suspecting that You had left the Place of your Mission Six Months before, which you ought fairly to have told them. And thus You received your Salary for Four Years and a Half, besides Gratuities of 20l. and were but Two Years and a Half upon your Mission.

At Philadelphia the Vestry chose You, about Seven Weeks after your Arrival, Assistant to Dr. Jenney. And by accepting their Choice, You appear to have understood, that the Right of chusing was in them. Then You and They applied to the Bishop of London for a Licence to authorize you to officiate, as such. And by so doing you acknowledged, that their Choice was ineffectual without his Confirmation of it, which accordingly You call a *Favour*. Now it being a *Favour*, he might refuse it. And therefore, since he hath refused it, You ought to acquiesce in his Refusal.

But You say it was procured by *God knows what Art and low Cunning* : That several Letters were sent to him, as if from the Vestry and Parishioners, recommending strongly Mr. Sturgeon and Mr. Duchè as Assistant Ministers,
and

and desiring that You might be dismissed: That this Fallacy, this unparalleled Piece of Perfidy will be laid before me in a fair and reputable Manner, by a Multitude of Members of the Church: That the Request of these clandestine Addresses hath been granted, Mr. Sturgeon and Mr. Duchè appointed, and You dismissed. Now I cannot learn, upon Inquiry, that any one such Letter was written to the Bishop, as from the Vestry and Parishioners. And if any was written by others, they might at least have as good a Right to remonstrate against You to Him, as You have to remonstrate against the American Clergy in general to me: Nor was their Letter any more clandestine, than yours. Nor hath he grounded his Refusal on their Remonstrance. Nor could the Two Gentlemen before-mentioned be recommended to him, now as Assistants, and appointed by him on that Recommendation: Because Mr. Sturgeon was appointed long ago†, and Mr. Duchè was recommended before you came to Philadelphia; which You could scarcely fail to know, though You write as if both these Things were quite otherwise. What You mean therefore by charging any Persons with *unparalleled Perfidy*, or even with *Fallacy* on this Occasion I cannot guess. For surely You have not poor Dr. Jenney in View, who can only be charged

† Mr. Sturgeon had been Assistant Minister to Dr. Jenney, ever since the Year 1747.

charged with Weakness, and that in your Favour. He granted You, as he saith himself, the occasional Use of his Pulpit with great Reluctance of Mind, being much sollicitated; but others say, terrified by the Violence of your Party. However seeing more of You afterwards, and recovering Courage, he refused to sign the Application for a Licence, and signified to the Bishop that he disapproved you. I see no Crime in this. And I am sure, that your Followers, to whom you refer me, have not laid before me any Perfidy or Fallacy of any one: But have only asserted, without attempting to prove, or intimating their Reasons for believing it, that *many have endeavoured to poison the Mind of the Bishop by a Misrepresentation of Facts.* Now considering how excessively angry You are apt to be, when any Thing is charged upon You; surely You ought to be very careful, and exhort those, whom You have taken under your Direction, to be very careful, never to charge others at Random.

His refusing to licence You was the legal Exercise of a discretionary Power, vested in him. And he is not bound to set forth the Reasons, why he exercised it in this Manner. He hath however set forth in Dr. Nicholls's Letter one Reason, which supercedes the Need of any others: That the Church was already provided with two Assistants, approved by it, and licenced by him, and
wanted

to the Revd. Mr. MACCLANECHAN. 7

wanted no more. To this he hath added, that You had engaged yourself to a Parish in Virginia, which your Adherents, in their Letter to me, deny; upon whose Information they deny it, unless your own, I know not. Yet You say, that You were *appointed* to a Parish there: Which was scarce done without some Engagement on your Part. He further adds, that You had received such Marks of Favour, meaning probably in Money, though that is not expressed, that You ought to think yourself obliged to serve them. But You affirm, that You *received no Money from the Church where You preached, either to enable You to bring your Family thither, or to pay for your Services there.* Whether You received any from any particular Members of the Church, or other Persons in those Parts, on either of these, or any like Account, You do not say. Nor do I say more than this: That I wonder how the Report should prevail, if nothing passed to give Rise to it; that the Bishop's preceding Objection against licencing You was sufficient, whatever becomes of the Present; and that supposing You had not engaged yourself in Virginia, still it was much fitter You should go thither, where You say there were *many vacant Parishes*, than stay a Philadelphia, where every Place was filled.

Besides these Reasons, the Bishop signifies, that he had others: But specifies no
others,

others, excepting that You had withdrawn yourself from the Society's Service, in a Manner that did You no Credit : Of which I have spoken before. Probably he thought it a further Reason, and surely with good Cause, that Dr. Jenney had not put his Name to the Recommendation from the Vestry. But if he credited any Thing written to him against You, besides what I have just now mentioned, he hath had so much Tenderneſs for You, as to decline expreſſing it : For which You make him an ill Return, in ſaying that he hath *condemned* You and your Party *without a Hearing* : Whereas in Truth, he hath *heard* You, that is, he hath taken Notice of all that You laid before him, and hath not *condemned* You, only he hath thought your Request unreasonable. He hath alſo at the ſame Time very kindly propoſed, not only that You ſhould be ſettled in Virginia, which I preſume would be a very comfortable Settlement, but likewiſe that the Church of Philadelphia ſhould aſſiſt You in moving thither. This laſt indeed You ſeem to repreſent, as if he had required, that they ſhould aſſiſt in moving You thither *againſt your Will*. But I hope You could not mean to pervert his Intention ſo unthankfully and unfairly.

You ſay, that what he hath done will, *alas, render Prelacy very contemptible in your Part of the World*. Now I can neither ſee, that he hath done any Thing amiſs ; nor apprehend,

prehend, that the Refusal of one Licence by one Prelate, were it ever so unjustifiable, could render Prelacy itself contemptible in any Part of the World. He who thinks it will, must entertain a very mean Opinion of it, how much soever he may profess to be concerned for it. But on the other Hand, denying a Bishop's Right to refuse a Licence, or maintaining that his Presbyters may officiate where they please, and even from new Churches without it, is rendering episcopal Government contemptible indeed.

You say, that You are *cruelly and unwarrantably thrust out of the Church*, meaning Dr. Jenney's. Now from what he and others have said, I rather conceive, that cruel and unwarrantable Steps have been taken to thrust You into it. But certainly You were not thrust out: For You were never legally admitted. And now the Vestry, which had once approved You, on further Trial disapproves You. I think only Two, out of the Fifteen who recommended You, have subscribed the Letter, written to me, as still adhering to You. You alledge indeed, that *the Vestry*, which disapproved You, *had only three Hours Notice of the Meeting*. But however that be, the Majority of the whole must have been satisfied with what was done; else unquestionably the Vote, then passed, would before now have been repealed. You alledge also, that the Vestry agreed to your Dismiss-
B
sion

sion *before the Bishop's Letter came*. But You own that they declared they did it, on being *well assured*, as the Event shewed they were, *that the Bishop would not Licence You*. There are likewise other Reasons for your Dismission, given by Dr. Jenney, and allowed by the Vestry : Which you have doubtless seen in his Letter to them, though You have not chosen to mention them in your Letter to me : And which ought to have restrained You effectually from calling it, as You do, very unbecomingly, *the despotic Act of a superannuated Ruler*.

He saith, that your extemporary Praying and Preaching are not agreeable to the Canons. Now the 55th Canon requires, that *before Sermon the Minister shall move the People to join with him in Prayer, in the Form or to the Effect there expressed, as briefly as conveniently may be*. And if, instead of that, he makes a long Prayer, or one in a different Form and to a different Effect, he disobeyes the Canon : And from such Disobedience very great Mischiefs have arisen in the Church, and may again. Next to such Liberties taken in Prayer, those of extempore Sermons are dangerous, unless the Preacher be very prudent, and mild in his Temper. For the Passions of other Preachers hurry them to say Things, which it may be hoped they would not, were they to consider them previously. Or at least their Discourse, being
written

written by them, would testify concerning it-
self. And the 53^d Canon directs, that "if any
Preacher shall particularly and of Purpose
oppose or argue against any Doctrine, deli-
vered by another Preacher in the same or a
neighboring Church, without the Bishop's
Order, the Church-Wardens or Party grieved
shall, because upon this there may grow
much Offence and Disquietness, signify it to
the Bishop, and not suffer him to preach any
more, unless he promise to forbear such Mat-
ter of Contention, till the Bishop's further
Order." Now Dr. *Jenney* affirms, and the
Vestry admits, that You have done worse,
than what is here restrained: That You have
used "Railings and Revilings in the Pulpit;"
and *boldly* and *indiscriminately aspersed* "the
" whole Body of our Church and Clergy,
" their Doctrines and Principles, their Lives
" and Writings;" and made Disturbances
ever since You were admitted. These Things
undoubtedly You will deny; nor do I assert
them. But many Persons of very good Cre-
dit, both Clergymen and Laymen, who had
sufficient Opportunities of knowing, assert
them. And as the Governors of the Parish
saw your Behavior in this Light, what could
they do less, than forbid your Preaching again,
till the Bishop's Pleasure should be known?
Would You in their Case have done less?
And more they did not.

You

You maintain, that dismissing You is a *Blow at Christian Liberty*. And your Followers profess to be alarmed on this Occasion for *their religious Rights and Privileges, in which their Peace on Earth, and their everlasting Welfare are most intimately concerned*. Yet neither You nor they directly specify, what Branch of this Liberty, or these Rights, You apprehend to be endangered. I presume however, that the Meaning of both is intimated in those Words of yours, that *a free People will ever esteem it their Privilege to chuse their own Minister: A Right, which they in the Plantations will not care to give up*. But where in Scripture do You find this declared, either to be a Part of Christian Liberty, or a Right of the Christian Laity? Or where do our Laws make it the Privilege of a free People? If it were, they would soon find Cause to grow weary of it. But scarce any Parishes in England or Ireland chuse their Parish Minister. I believe, few episcopal Congregations in America do. And I am told, that of Philadelphia doth not. Lecturers indeed, who are Assistant Ministers, the People often chuse: Only their Choice is of no Avail, unless the Incumbent and Bishop approve it. But in Dr. Jenney's Church, I conceive, the Vestry are authorized to act for the People in the Choice of an Assistant. • Else why were You chosen by the Vestry? And have they not the same Power to vote against

against You, as to vote in your Favour? You were never chosen by the People. And therefore, if they have the sole Right of chusing, You were never duly chosen at all. You will say perhaps, what your Adherents say, that the Majority of the Congregation is for You. But the other Side say the contrary: And there is no regular Method of putting this Question to the Trial. But if there were: Suppose You were settled, as Incumbent of a Parish, with two Assistants, and thought You wanted no more; but some of your People had a Mind to a third: Would You think it right, that they should put it to the Vote, whether You should have a third, and whether it should not be such a particular Person; and that they should fix that particular Person upon You, against your Liking, and against the Liking of the Bishop agreeing with You? I presume not.

But suppose further, that a Number of your Parishioners, not being able to carry their favourite Point, should break off from your Church, and set up another; would You think this right also? Let your Conscience speak. Your Adherents desire me, that they may not be *stigmatized with the opprobrious Names of Schismatics, Separatists, &c. &c.* I am not disposed to give harsh Names: But indeed I can give no good one to such Practices, as theirs. If Persons may withdraw from a Congregation, of which
they

they are Members, merely because they cannot get some Person, whom they have in Admiration, to be appointed an Assistant in it; how many other Pretences for withdrawing may they and others make with equal Reason; and what End can there be to Divisions and Confusions?

Yet your Followers profess great Zeal for the Peace of the Church: And You profess great Grief, that it is *wounded*; and declare in your own Name, and theirs, that You will *strictly adhere*, not only to the *Liturgy and Doctrines*, but to the *Discipline* of the Church of England. Pray, Sir, consider: Can You adhere to the Discipline of the Church of England, whilst You act in Defiance of the Bishop, the Minister of the Parish, and the Vestry, on Principles that tend to the Dissolution of all Churches, and the Subversion of all ecclesiastical Order? How could such an Imagination come into your Mind? And how can You request me to countenance such Proceedings?

But, it seems, You have a further, and much mightier Plea to make. You affirm that *the Doors are shut against You for teaching the Doctrines of the Gospel*: And intimate, that You are required to *cease from preaching a crucified Christ*, though the Bishop had given You Power to do it; and though You had *solemnly promised at your Ordination*, that You would do it, and would
banish

banish all strange Doctrines. But consider; The Power given You was "to preach the Word of God---in the Congregation, where *You should* be lawfully appointed thereunto". Now You have not been lawfully appointed to preach statedly at Philadelphia. And why could not your Promise have been as well and better performed in Virginia, where You might have been lawfully appointed? Consider further; On what Grounds do You affirm, that *the Doors are shut against You for teaching the Doctrines of the Gospel?* I hope You do not account your Bishop an Enemy to them: And besides, his Reasons for declining to licence You are not in the least founded on the Doctrines, which You teach. Nor, I believe, have You been charged in any Letter to him, nor certainly are You charged in Dr. Jenney's Letter to the Vestry on your Dismission, with false Tenets, but with railing Accusations. And of this Charge You have in your Letter to me, gone a great Way towards proving yourself guilty.

You say, many of the Vestry are *as much prejudiced against the Articles of our Church, as they are against You the Preacher of them.* Now I suppose You preached them from the first: Yet they do not appear to have disliked You till a considerable Time after: And therefore it must be presumed, that not your preaching the Doctrine of the Articles, but other

other Things produced their Dislike. By calling yourself *the Preacher of the Articles*, You seem to think yourself the only Preacher of them in that Church. And accordingly your Followers say, that excluding You, forces them to hear Men, *whose Doctrines, not being agreeable to the Articles of the Church, cannot please, nor their Lessons convey Instruction.* Now they made no such Complaint of their Ministers before : So that You must probably have been, as Dr. Jenney's Letter represents You to be, the Accuser of your Brethren. And were this Accusation proved, your Request might have been carried further : That they should be expelled or silenced, as well as You admitted. But no Proof is produced : Nor do any other Persons join with your new Congregation in the Charge. Even the *Presbyterian Ministers*, whom I mentioned at first, have abstained from doing that. They recommend You indeed (and I hope interfered so far with a good Design) as a peculiarly useful Preacher : But whether from their own Knowledge, or from whose Information, they have omitted to express. And I understand, that they were by far the smaller Part of the Assembly.

You say, *one Door has been shut against You, but God hath opened another.* And he hath indeed permitted another to be opened ; But he permits many unjustifiable Things to be done. You observe to me, seemingly with
great

great Pleasure that in four Days after your Dismission by the Vestry, and the very next Day after the Bishop's Letter of Refusal came, You preached to a large Audience. Surely You should rather have feared to take so very hastily a Step, which looked so undutiful, and threatened such Disorders. You say, that *all good Men pity and help* You and your Party. If so, there are no good Men amongst your Opposers: But they deserve a still worse Name, than that of *Screaming Owls*, which You have given them. Do You really think that? Your Adherents boast of the Promise of the most generous and charitable Aid of the People of every Denomination, towards building You a Church: Which, they assure me, *arises from their being Witnesses to the whole Transaction, and to the unkind Treatment which You have received, and from a real Concern for Religion in general.* They likewise mention it as an irrefragable Proof, not only of your Popularity, but of your Importance to the Cause of Religion in Philadelphia, that *the Representatives of the People* have favored You with the occasional Use of the *State-House*, and that You are *still followed by a Multitude of People of all Denominations.* Now certainly few or none of these have been *Witnesses to the whole*, or any great Part, of what hath been transacted chiefly in Vestries and Letters: But must have taken up with Reports; in spreading
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of which, the Ignorant and the Partial are usually the busiest and the loudest. I am very sensible, that a Minister of the Gospel should have a good Report of them which are without. But mere good Opinion I apprehend, would not excite in the Breasts of Dissenters of all Sorts at once so very warm a Zeal in Favour of a Minister of the Church of England, as they are said to shew at present, without his taking some undue Methods of courting them, or their hoping to gain some Advantage to their common Interest, by such Behavior. These several Sects, differing so widely from us and from one another, cannot all of them approve your Doctrines; and therefore it is not for your Doctrines, that they applaud You. I would not think uncharitably of any of them: But I cannot help remarking, how much more Charity your Followers have for Them, than for the Ministers and Members of the Church, which they have left. The latter, they suspect, do every Thing from a wrong Principle: The former, they are clear, do every Thing from a right one. But is it not very natural to imagine, that a large Proportion of these Multitudes may flock after You solely from an idle Curiosity, and Fondness of Novelty: And that more than a few may encourage You, because they promise themselves, that dividing our Church at Philadelphia will weaken, if not overturn it; and
perhaps

to the Revd. Mr. MACCLANECHAN. 19

perhaps promote their political Views at the same Time? Ought You not to suspect the Promises, and even the Gifts of such: Nay, to suspect your own Cause for being supported by them, instead of glorying in that Support? And ought it not to give You a further Distrust of your Proceedings, that no one Clergyman of the Church of England in America hath declared himself to approve them: And that the Convention of Clergymen, which met at Philadelphia last May, have strongly expressed their Disapprobation of your Behavior both in that Convention and out of it; and have signified, that they would not suffer You to preach in any of their Pulpits? Which is the more probable Presumption of the Two? That You are in the wrong, or that all the rest of the Clergy are?

Indeed if your own Account of yourself and them is to be taken, the whole Body of them is not to be put in Competition with You. For You tell me, in general and indefinite Terms, that *Missionaries are sent over to propagate the Gospel, who have never studied Divinity, but are Novices; who instead of convincing Men of their ruined State by Nature and Practice, preach up the Dignity and Purity of Nature; and instead of shewing poor Sinners their Need of a Saviour, make themselves their own Saviours.* You speak

speak of *many Clergymen in the Plantations, who never had a Thought of entering into the Ministry, till they failed, through Ignorance or Imprudence, in the Business to which they were brought up, and then were sent home for Holy Orders.* And You add, that *Dissenters have good Reason to say, that instead of propagating the Gospel, the Church Clergymen are propagating the Errors of Arminius, and are artfully and industriously introducing Deism.* You do not indeed directly assert, that all besides yourself are such : But You make no Exception ; nor even hint that there is a single one. Pray, Sir, reflect a little : Can these be the Words of Truth and Soberness ? I hope and believe, that even the Dissenters, whom You quote on this Occasion, I mean the more considerable Part of them, would not express themselves so harshly and crudely about the Clergy, as You do. Some are sent Missionaries when they are young : And possibly You might be as young, when You had your first Ordination*. Some are less qualified than we could wish : But however, they appear upon Examination not unqualified. We send the best we can : We promise ourselves, that they will improve : And we question, whether You can direct us, at least no Body hath yet directed

* Mr. MACCLANECHAN was bred among the Dissenters, and was a Preacher among them many Years, before he conformed to the Church.

directed us, where to get better. We have sent out many excellent ones : And there are many such now. That any Americans have failed in secular Employments, and then come hither for Orders, I never heard before : And that any of our Missionaries have, I do not think. They come usually from the Colleges in those Parts : They come always well recommended ; we must act upon Recommendations : And it would be much righter to caution us against unfit Persons, when they offer themselves, than to reproach us with them afterwards. I trust, that none of our Clergy in America are such in Point of Doctrine, as You make the Generality of them to be. But of this I am sure, that the contrary ought to be presumed concerning them all : That it appears concerning several of them from what they have written : And, that since we are directed by the Apostle, “ against an Elder receive not an Accusation, but before two or three Witnesses ; ” we ought not to receive an *Accusation*, much less so *improbable* an Accusation, against the Elders of a whole Country, on the Credit of one Witness ; especially of one, who hath so much Need to be reminded of the same Apostle’s other Direction, “ Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from You.”

I suppose

I suppose You will plead, that the Society have in Print, and I have in a private Letter, which You have seen, desired faithful Accounts of our Missionaries. But we mean particular Informations, where Cause is given for any, of which we shall always take due Notice; not indiscriminate Invectives, which never do Service. And besides, we cannot think one of your immoderate Vehemence a very fit Person to furnish us with Informations about them; above all, at a Time, when so many of them have manifested their Disapprobation of your Conduct; but that indeed a due Sense of Propriety must have shewn You the Unreasonableness of attempting it.

However, not satisfied with condemning our American Brethren, You censure likewise the Society. For You tell me that the *Donations of Christian People to it are improperly appropriated*; not only by our employing unskilful and heterodox Missionaries; to which I have answered already; but by appointing Missions in Places, which have *no Claim to our Charity*. I conceive You do not mean, that the whole or nearly the whole of their Donations is thus misemployed; though You boldly speak at large, as if You did; but some Part only. And what Part You have in View, is not clear. If You apprehend, that we give Salaries to Missionaries, where the Congregations could
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and would maintain them without our Help; and if this be any where true, as it possibly may; we have not been apprised of it, though we have both formerly and lately desired that we might. And asserting it in general, is of small Use, without notifying the Congregations particularly. But were even that done also, we must hear what they have to urge in their own Defence, before we judge; and Persons, who have not been made acquainted with their Defence, cannot be sure that we judge amiss. If You mean, that we maintain Missionaries for those, who have no Claim to them, because there are Ministers of other Persuasions in their Neighborhood; our Answer is, that where professed Members of the Church of England assure us, that they cannot in Conscience communicate or join in Worship with these other Ministers, either the Service of the Church of England must be provided for them, or they must have no public Service at all, which last our Society was established to prevent.

You charge us likewise with neglecting the Frontiers. Now I believe, that whenever any competent Number of the Inhabitants of the Frontiers hath applied to us, or the Case of any hath been represented by others; (and we cannot know these Matters of ourselves) we have endeavoured to assist them, as far as we were able. But our Stock
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of Money hath often been very low; and procuring Missionaries for such Places is very difficult, especially in Time of War. You are a *Man of singular Courage and Hardiness**: Yet *You* would not stay upon one of those Missions. And You know that we readily voted You extraordinary Encouragement. I flatter myself therefore, that we have not been much to blame on this Head; and surely of all Men *You* have no Right to be our Accuser.

You add a Request for Four new Missions, which You specify. Few Persons, I believe, will think You peculiarly intitled either to make Requests, or give Advice to us. But we are willing to hear: I wish You were equally so. An Inquiry into what You propose will, in all Likelihood, be ordered. The Result of it cannot be foreseen at present.

I think I have now gone through every Thing, that is material, in your Letter. And my deliberate Judgment upon the whole is, that You ought not to have made the Separation, which You have done; but to have quitted Philadelphia, when the Bishop's Refusal of a Licence came, first begging Pardon for the Uneasinesses, which You have stirred up there. This, I am fully satisfied, was your Christian Duty. Whether it would

* Mr. Macclanechan went home recommended, in these Words, to the Society, by Governor SHIRLEY.

would have been worldly Wisdom also, Time will shew: I do not take upon me to prognosticate. But possibly some, who have been hurried into subscribing, may change their Minds before they have paid much of their Money. Or supposing the Church built, or the Liberty of using the State-House continued; what is no longer new may fail after a while to draw the expected Numbers together: Your Singularities, and your intemperate Heat, may gradually disgust such as once were pleased with them; and they who delight in You now, as an Instrument of making Breaches in our Church, may come to slight You, when the Work is done, or when You have miscarried in it, whichsoever may happen. So after doing much Harm, You may be laid aside, or little regarded; and wish, even for the Sake of your temporal Interest, that You had gone and settled, in a regular Manner, where You were invited.

But, for the Sake of an infinitely more important Interest, I beg You would consider the solemn Promise, which You have made, “reverently to obey your Ordinary, “and other chief Ministers to whom the “Charge and Government over You is committed;” and “to maintain and set forwards, as much as in You lieth, Quietness, “Peace and Love amongst all Christian “People.” But if You turn a deaf Ear to
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this Intreaty, I must then beg your Followers, for whose Perusal, as well as yours, this Letter is intended, to remember and observe St. Paul's Rule, "Mark them which cause Divisions and Offences, and avoid them." As I have written these Things, if I know my own Heart, in the Spirit of Meekness, I hope You will read them with the same; And not be kindled by them into that "Wrath of Man," which "worketh not the Righteousness of God." Part of them, I am sensible, must give You Pain. But "faithful are the Wounds of a Friend:" and I am very sorry, that You have allowed me no other Way of approving myself.

Your sincere Friend

THO: CANTON
To the Rev. Mr. Macclanechan,
at Philadelphia.

P O S T S C R I P T.

MR. MACCLANECHAN, in his Letter to the Archbishop, (See *Introduc. Nar.* p. xv.) refers to one of his Grace's Letters to Dr. JOHNSON, by Way of Apology for the Freedom he was taking with the Characters of the episcopal Clergy in *America*. As I have the Opportunity of a vacant Page or two, I will lay before the Reader a few Paragraphs of that excellent Letter; which was written by his Grace soon after his Translation to the See of *Canterbury*, and dated Sept. 27th, 1758.

"His

“ His Providence hath permitted me to be
 “ raised, without seeking or wishing for it, to a
 “ high Station : In which I have by far a greater
 “ Prospect of undergoing Difficulties and Uneasi-
 “ nesses, than of doing good, or enjoying Com-
 “ fort. But my Gratitude to his Majesty and his
 “ Ministers, for their favourable Opinion of me,
 “ must not and shall not be the less. And I pro-
 “ mise myself the Prayers of all pious Persons
 “ related to this Nation, that I may be enabled,
 “ inclined and directed to do my Duty. In the
 “ Concerns of the Society---I have scarce taken
 “ hitherto more than a common Share. Some
 “ further Attention is required from me now :
 “ And I shall endeavour to give it in the best
 “ Manner, that I can ; depending greatly on the
 “ Information, Advice and Assistance of the
 “ Missionaries, and other Clergy in our Colonies,
 “ but on yours in particular.

“ There are many Things, of which it is need-
 “ ful that the Society should have accurate Intel-
 “ ligence.----It will be requisite to know, not
 “ only if any Missionary is guilty of gross Vices,
 “ or teaches false Doctrines ; but who are remis-
 “ or imprudent, or defective in Abilities or Attain-
 “ ments ; who, on the contrary, are diligent, wise,
 “ judicious, learned ; and likewise, what Missions
 “ demand superior Degrees of Knowledge, Tem-
 “ per and Conduct. We should also know, as
 “ nearly as we can, what each Congregation is
 “ able to contribute to the Support of its Missi-
 “ onary ; and which are able to support them
 “ entirely ; that we may not lavish what is in-
 “ trusted with us ; and where it may be fit to
 “ establish new Missions.

“ The

"The Society, or some of its Members, ought
 to have constant Advices from the Clergy, in
 each of our Colonies, of every Thing likely to
 forward or obstruct our great Work; which ac-
 hath by no Means had of late. More especially
 we should have early Accounts of all Facts,
 concerning which we may have Cause to com-
 plain of the Dissenters, on they may think they
 have Cause to complain of us; that we may be
 ready to say and do about them what is requisite.
 And in these Accounts all Circumstances of
 Weight must be stated fully and impartially,
 without Omissions, Alterations or Aggravations;
 and we must be informed of the Pleas, which
 the other Side make for themselves; else we
 shall often be put to Shame when they come
 to represent their own Case. But above all,
 when any Thing appears in print amongst you,
 reflecting on the Society here, or any Part of
 the Conduct of our Clergy abroad, from what-
 ever Quarter it proceeds, it should be imme-
 diately sent over to us; and also the Answers
 given to it by our American Brethren. Indeed
 we ought to see every Thing, which tends to
 shew the real State of Religion in our Planta-
 tions; and I shall gladly bear the Expence of
 your furnishing us with all Books, Pamphlets
 and Papers, conducive to this End."

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